

EDUCATIONAL IDEAS OF JIDDU KRISHNAMURTI

Ranabrata Majumdar

Research Scholar, Department of Education, Jadavpur University, Kolkata, West Bengal

Email Id- rbrono316@gmail.com

Paper Received On: 21 APRIL 2023

Peer Reviewed On: 30 APRIL 2023

Published On: 01 MAY 2023

Abstract

The well-known Indian thinker Jiddu Krishnamurti is the subject of this study, and the paper's purpose is to examine his philosophical and pedagogical ideas and investigate reflective practices of J. Krishnamurti's Ideology. He held that consciousness was necessary for the existence of a free mind. He had the belief that the beginning of education and the conclusion of education was equally crucial for understanding life and ourselves. Kindness cannot blossom in an atmosphere of fear, and education is the sustenance that allows compassion to grow. In this paper, the researcher has used content analysis to accomplish the objectives. The sources of content analysis are both primary and secondary, including books on Krishnamurti, his official websites, his official audios, and videos made available by Krishnamurti foundations, journals, etc. In general, the study's findings reflected Krishnamurti's fear-free approach to the holistic development of children. According to J. Krishnamurti, education has to be provided in a way that is natural and devoid of artificial techniques and should follow a child-centered approach. He believed that teaching is not only the act of transferring knowledge but also the development of an enquiring mind.

Keywords: *Jiddu Krishnamurti, philosophy, educational thought, curriculum, teacher*



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INTRODUCTION

Jiddu Krishnamurti was a revolutionary educational philosopher. His position contradicts conventional notions of religion, nationalism, traditions, and events. Krishnamurti's educational thought is fundamental and demands innovation. Krishnamurti's view as an educator is called prophetic. Modern man's greater awareness of the material world seemed an ominous sign of the future. His educational ideas were found in his book 'Education and the Significance of Life' (1973). His eternal message is, "First, understand the purpose of life, the purpose of this individual existence. Understand what it is towards which you are thriving. Then utilize every emotion, every thought to strengthen you."

J. Krishnamurti's primary focus throughout his life was education and the institutions that support it. He was opposed to all forms of conditioning, such as nationality, religion, biases, fears, and wants, and he held the belief that if only young people and older adults could be awakened to the fact that their conditioning almost always results in conflict, then they might bring a completely new character to their life. He was a prominent and straightforward speaker, and he took pleasure in interacting with young students. The interaction between people and nature, as well as psychological issues like fear, authority, competitiveness, love, and freedom, were all topics that Krishnamurti investigated with his students. He believes that education is a place in which where students might examine broader existential questions in an atmosphere of freedom and responsibility. The Krishnamurti schools' main features are large campuses with natural beauty, a friendly, healthy relationship between teachers and students, vegetarian and simple diet, comfortable residential facilities, spacious and inviting classrooms, libraries, and laboratories with all the facilities, and a small teacher-student ratio. The realization of J. Krishnamurti's concern resulted in the founding of educational institutions in India and other countries. The University of Berkeley in California was an essential source of motivation for Krishnamurti, and it played a significant role in his decision to establish educational institutions under his name in 1920. A spiritual institution that would alter minds and awaken human awareness was Krishnamurti's vision for the Rajghat Besant School, which is a coeducational boarding school located in Rajghat. The school was created with the intention of fulfilling this goal.

OBJECTIVES

- To know the philosophy of life of Jiddu Krishnamurti.
- To analyze the philosophy of education of J. Krishnamurti.
- To know the limitations of the Indian education system, according to Krishnamurti

LIFE OF KRISHNAMURTI

He was born on May 11, 1895, in an orthodox Brahmin family in Madanpalli town in Andhra Pradesh. Krishnamurti had been reluctant to read books since childhood, but his keen interest was observing nature. He became acquainted with Mrs. Anne Besant when he was only 15 years old, and in 1911 he moved to London. In 1922, Krishnamurti debuted as one of the world's spiritual leaders. The value of Krishnamurti as a great thinker, philosopher, and orator has spread in India and England, Holland, Australia, and North and South America. Many have

listened to his speeches in his own country and abroad with profound attention. Krishnamurti spoke to the world about India's philosophical and cultural heritage. He was also famous as a humanist educator. Many have been awarded the title of World Teacher. Krishnamurti established many centers of learning in different parts of the world. Among them is Rishi Vally School in Andra Pradesh, and the Rajghat Vedanta School is particularly noteworthy.

PHILOSOPHY OF LIFE

In every sense of the word, Krishnamurti is a free thinker. He was a well-known "non-guru," One of the primary ways he differed from the vast majority of philosophers and intellectuals was that he rejected the urge to weave his insights into a system. His writings, lectures, speeches, and conversations showed his philosophy of life, which was defined by humanism, individualism, universalism, and spiritualism. Krishnamurti's philosophy of life was reflected in his writings, talks, and speeches. In every sense of the word, Krishnamurti is a humanist. He centered his ideas on how one should live one's life and approach to teaching the concept of humanism. He was highly concerned about the sorrow and upheaval individuals experienced in their lives, yet he was excited to encourage them to triumph over all these challenges. Human beings, in his view, are absolute creatures unaffected by social categories; they are unclassifiable and free from caste, religion, gender, and even nationality. The foundation of Krishnamurti's humanism is a particular type of idealistic, goodness-loving, and genuine human being., and dialogues. Krishnamurti advocated for the individuality of each human being as well as their inherent right and freedom to follow their unique route to the truth to realize their self-awareness. He believed that this was the only way to arrive at enlightenment. The core of Krishnamurti's humanism was centered on the concept of the individual, uncontaminated by any form of social category. In the end, the unadulterated person will become one with all of humanity.

The humanism that Krishnamurti practiced eventually led him to universalism. He was in an existential mindset. Therefore he refused to fit himself into any belief, creed, religion, or even nationality or system, and he also rejected the idea that he should become a system himself. He cut all ties with organizations and dogmas because he saw them as obstacles that stood in the way of perfect humanism. Thus he distanced himself from them all. It is possible to say that rather than political understanding, it is founded on spiritual experience. Krishnamurti was a spiritualist, and one of the essential principles of his philosophy of life was the importance of

spirituality. He suggested that his vision of universalism might be realized through spiritualism. The concepts of 'truth,' 'thinking,' 'freedom,' 'love,' and self,'... 'compassion, and 'goodness' are at the core of his spiritual teachings. According to him, having an accurate understanding of what they are "holds the key to the transformation of both the self and society."

EDUCATIONAL THOUGHT OF KRISHNAMURTI

Krishnamurti's philosophy of education is outlined based on his various conversations with his students and teachers. It is stated in the preface of his book 'On Education'—"Krishnamurti regards education as a prime significance in communicating that which is central to the transformation of the human mind and the creation of a new culture." According to Krishnamurti, it is necessary to take a new view on the postulates of education. His challenge is not only in the structure of education but also in the nature and qualities of the human mind and life. That is why he says that the task of education is to build an integrated person who can lead a good life through his life. Krishnamurti places particular emphasis on the practice of intellect. He repeatedly mentioned needing a clear, sharp, and analytical mind. More focus on judicial awareness of the inner and outer world. According to Krishnamurti, just as knowledge and skills are essential to developing the human mind; similarly, recognition of authority is irrelevant and harmful.

He held unfavorable views on modern-day educational institutions' goals, practices, and curriculums. He took exception to the existing educational system's excessive and singular focus on technical aspects and its disrespect for the role that human variables play. He believes that the method of education that consists mainly of teaching students facts and preparing them for tests is the method that demonstrates the least amount of intelligence. He asserted that knowledge is not an end in and of itself but rather a means to an end, specifically the development of one's mind. Jiddu Krishnamurti, like Rabindranath Tagore, Mahatma Gandhi, and Swami Vivekananda, among others, founded educational institutions to put his ideas into practice and make them accessible to others.

THE FREE MIND CONCEPT OF KRISHNAMURTI

According to Krishnamurti, every event that occurs in our lives leaves a profound impression on our minds, the intensity of which is proportional to the degree of joy or suffering experienced at the time and will crystallize at a later point in our lives. This seems as familiar as Freud's theory, which states that our childhood experiences create the basis of our maturity

and ability to adjust to life, but it is more than this. Krishnamurti continues by saying that every action we try to relate in a good or negative way ultimately results in forming a habit, which prevents the development of a free mind. Sometimes, even our suffering can be traced back to our practices, and when we try to break one habit, we form another. Eventually, as humans, we develop the habit of repressing our feelings. We must realize that there is no way to break a tradition; instead, there is only a cease. We must comprehend and triumph over it, both needing a high level of vigilance and perseverance. The practice of looking inside with patience and awareness is central to the concept of a free mind. Doing so liberates ourselves from the thinker who binds us and keeps us imprisoned. It is not a liberation from unpleasant events but rather a release from the scar these experiences used to leave on the mind (Krishnamurti, 2000). Once we dismantle this prison of restricted thinking, man finds new freedom. This freedom is not freedom from harsh experiences.

KRISHNAMURTI'S CONCEPT OF EDUCATION

In his interaction with the students, Krishnamurti clarified his concept of education. He said reading books alone is not the only way to gain an education. Education is not just about collecting information. You also have to learn how to listen to what the book is saying. Education is not just about passing exams, not getting a certificate, not getting a job, getting married, and learning to be able to hear the chirping of birds, to see the sky, to see the beauty of the trees and shape of the mountains, to feel them, to be with them directly. Education refers to both self-observation and nature observation. Education essentially relates to life experience. So education means to be involved in the totality of life.

AIM OF EDUCATION

- Krishnamurti's education means universal education. He said about the purpose of education—"Education intends to awaken the intelligence of the student so that he or she may follow in goodness."
- Krishnamurti repeatedly declared unequivocally that the purpose of his established educational centers is for children to develop normally and correctly. They have to build so that sacred humanity is manifested through them. According to Krishnamurti, the purpose of education is to help students develop insights. May they find the God of their hearts in the process of religious practice and realization, and may they know and recognize themselves. According to him, the richness of the nature is divine power.

- The purpose of the educational centers established by Krishnamurti is not to acquire self-satisfaction or to participate in self-centred activities. Its purpose is to provide holiness and fullness to human life. An educated person will be an entire-fledged enlightened personality. Krishnamurti wanted to build a supernatural mind on the way to the nectar world.
- Regarding the purpose of education, Krishnamurti has often said that the key to teaching is to make freedom, love, and beauty flourish and bring about a radical change in society.
- Students should not be bound by any particular political, religious, or social beliefs, so they can ask questions and learn about familiar topics.
- We are learning to love nature and show respect at all stages of life.

CURRICULUM

In total, Krishnamurti founded eight educational institutions in a variety of countries around the globe. He also lectured on many aspects of religion and education in India, England, Holland, Australia, and North and South America. These lectures were held in countries like India, England, and Holland. He had a strong interest in learning and academic institutions. According to him, instructors shouldn't place much importance on certifications and degrees but instead should emphasize academic performance through the use of intrinsic motivation. As a result, he stated that education should incorporate a broad variety of activities such as art and craft, dance and music, theatrical and debating activities, sports, yoga, swimming, gardening athletics, and work experience to give an overall growth for the kid.

METHOD OF TEACHING

Krishnamurti said that in the context of teaching, he believed there needed to be a place where teachers and students could thrive and future generations could build themselves. It is not a matter of knowing oneself as a whole but an endless process.

According to Krishnamurti, the characteristics of the teaching method are—

- Students will be taught how to think instead of what to think.
- Every student should be given the freedom to think for themselves.
- To treat the student as a partner in the education system.
- Teachers should not try to solve problems according to their own arguments and explanations. Students should be allowed to solve problems to awaken their individuality.
- Each student must be tested and observed to determine the teaching method accordingly.

ROLE OF TEACHER AND STUDENT

According to Krishnamurti, the qualities that a teacher should have are mentioned below—

- The right teacher must be holy, honest, and pious.
- The teacher will try to explain to the student in the right way.
- To understand the child correctly, he has to observe it properly. The child's attitude needs to be monitored at different times.
- Maintaining the teacher's solidarity with oneself, it is also essential to consider how the teacher adapts to himself in different situations, especially in difficult situations.
- The teacher will be the guide in the development of the student's life experience. Krishnamurti thinks that the teaching work will be completed under the joint responsibility of the teacher and the guardian.
- Krishnamurti said that in the context of a natural teacher, An educator is not merely a giver of information; he points the way to wisdom to the truth. The truth is far more important than the teacher. The search for the truth is religion—not to be found in any temple, church, or mosque.

He asserts that a genuine teacher is not just an authority on the material being taught but also guides his pupils toward wisdom and the truth. Krishnamurti defined communication as including listening and learning. The teachers can greatly benefit from knowing how the two vary. The instructor is less essential than the lesson. Each of us must act as a real teacher to build a new society. This implies that we must act as both students and teachers. He believes that while a kid has all the potential for self-development, the teacher's job is to help the child reach his or her true potential.

LIMITATIONS OF THE INDIAN EDUCATION SYSTEM, ACCORDING TO KRISHNAMURTI

Krishnamurti identified the shortcoming of the conventional education system in the context of his educational thinking. They are—

1. Conventional Indian education is nothing more than accumulating knowledge and gathering information from texts.
2. The current education system is nothing more than enabling the student to earn some money.
3. By this education system, the development of the student is incomplete, and his creativity is not fully expressed.

4. The spontaneous initiatives of today's education students kill enthusiasm and activism. It makes the student's mind and heart depressed. Conventional education creates fear in the minds of students.
5. Technical education emphasizes necessary technical knowledge but without understanding the total process of life, that becomes a means of destroying man.
6. The education given to a large number of students in large classrooms is not the actual education—this is mass instruction.
7. The conventional education system has mechanized us and created obstacles in the way of independent thinking of the students.

CONCLUSION

Krishnamurti hopes that every human being will discover himself, will not develop in the pattern directed by others, and will manifest himself. According to Krishnamurti, the function of education is to encourage students to think and act independently. According to him, freedom means realizing oneself in every moment. This concept of freedom is consistent with the current idea of freedom of education. Krishnamurti's proposed teaching method, school organization, and teacher's role all have the imprint of progress. He spoke of new modern scientific thinking in the field of education. This is the essence of his educational meditation—ultimate success in any particular case does not make human life meaningful. Humanity manifested in truth, beauty, and goodness makes life victorious and glorious. So the sole purpose of education is to help people become full human beings. He was of the opinion that the primary purpose of a person's educational experience ought to be the cultivation of their spirituality. Gaining an understanding of reality through self-realization and self-analysis is what is meant when discussing spirituality. This does not mean that spirituality entails becoming follower of any one religion. He advised that the lessons should be adapted to be more relevant to the children's interests. The structuring of subjects and material within the curriculum must be based on the principles of child psychology, which will allow for developing the child's natural interests. It is very important to know the educational ideas of Jiddu Krishnamurti for the present generation.

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Cite Your Article as:

Ranabrata Majumdar. (2023). EDUCATIONAL IDEAS OF JIDDU KRISHNAMURTI. *Scholarly Research Journal for Interdisciplinary Studies*, 10(76), 18411–18419. <https://doi.org/10.5281/zenodo.7965783>